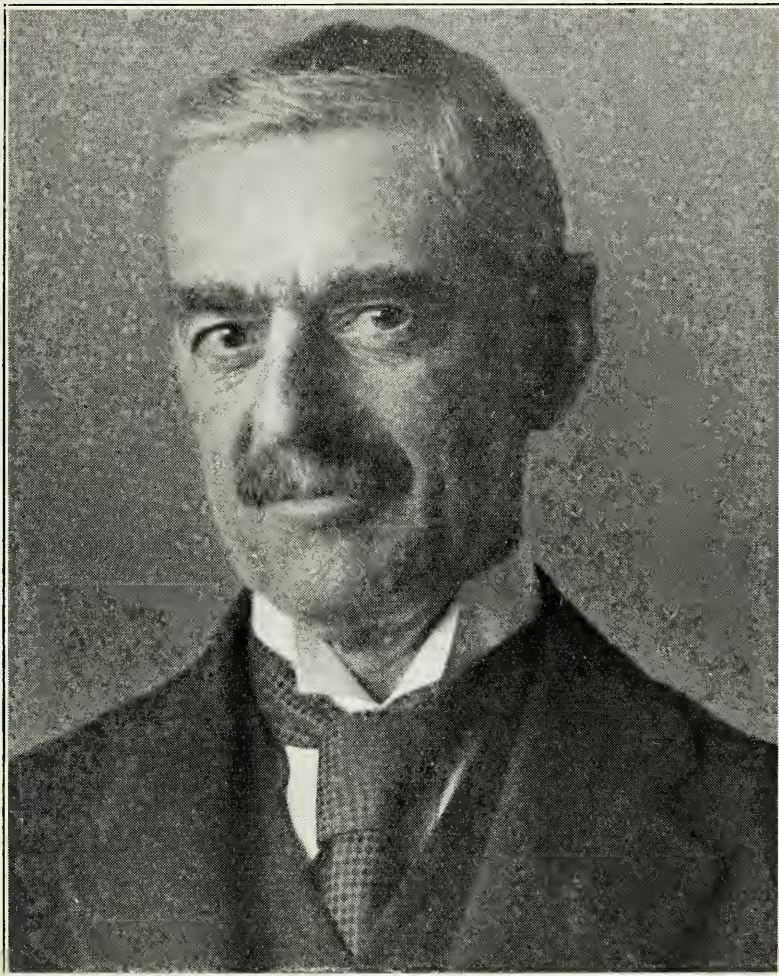


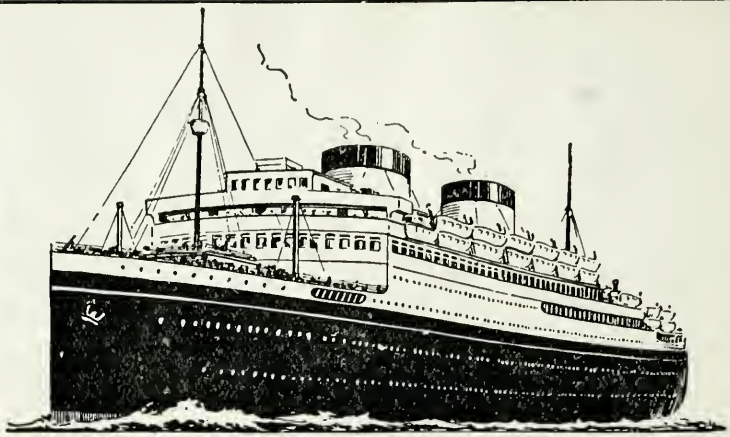
Millennial Star



Prime Minister Neville Chamberlain

A Disciple of the Prince of Peace

(See page 632)



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THE LATTER-DAY SAINTS' MILLENNIAL STAR

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Now faith is the substance of things hoped for, the evidence of things not seen.—Hebrews 11: 1

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THIS WEEK’S COVER—

British Prime Minister Neville Chamberlain, “The Man of the Hour,” is pictured on the cover of this week’s STAR. Through his recent activities to bring about world peace, nations unite in paying homage to him. His courageous efforts towards world peace will go down in history as the acts of a truly noble man. (See page 632)

Our Neighbours

By DR. RAY M. RUSSELL

President of the British Mission Y.M.M.I.A.

TODAY we stand on the threshold of another conflict, mental, not material. What will we do in this emergency; fight against prophesy and His word or accept the conditions and environments in which we are placed with a quiet dignity, befitting Christians?

It is life we crave and liberty, free agency, personal choice or self-determination for which men fight.

Our fight is not physical but it is against ignorance. Truth is our shield. It is ignorance of God's will which tempts men to war against their neighbours; the lust of power and the possessions of this world make men gamble away their lives and present conditions. They risk all and everything for money and what money can buy. Christ said to the rich man's son, "Sell all that thou hast and follow me."

Men seem not to be able or willing to live with others but unto themselves. They have not learned to live within their spiritual selves and to listen to the still small voice of conscience. They educate their consciences against the commandments of the Lord.



Dr. Russell

Peace must be attained within before it will be manifest without. So long as men are unwilling to repent of wrong doing and through humble prayer seek God's will and not their own selfish wills the mischievous self-seekers will cause trouble for those who are living righteously throughout the earth.

It is for each of us to criticize ourselves, before a mirror if necessary. We have to worry mainly about ourselves in this life and whether we are doing the right thing.

Are we doing our best? It is evident that each one can greatly improve himself. We can do this or approach the higher ideal best through correct thinking, good companions and satisfying work. If our work is not straight-forward and is against our consciences, if deception needs to be practiced in order to make a living and we are not being honest with ourselves, then we cannot help being false to others. We then are hypocrites, and Jesus dislikes hypocrisy worse than anything. On one occasion he said, "Woe unto ye scribes and Pharisees, hypocrites."

"Love one another," said the Saviour. Our neighbour, be he customer, client or patient, is justified in expecting honesty,

sincerity and integrity of those who pretend to be Christ's followers.

When adversity, war or death comes we will be ready if we have so lived that we have saved or salvaged our own self-respect, and if we have respected our neighbours and won their confidence. As Shakespeare says, "Conscience doth make cowards of us all." Our sins both of omission and commission will find us out when the trial comes if we do not properly direct our daily behaviour.

Mental and spiritual suffering are harder to bear than physical suffering. Physical suffering can be endured but the knowledge of having wronged our neighbour, friend or foe, leaves behind a sadness akin to the emotions of jealousy and hatred in their insidious disintegrations of the body and the perversion of its functions, finally to consume and overwhelm it. Good thoughts must be substituted for bad thoughts.

We cannot harm our neighbours without harming ourselves. Murderers and thieves must confess to relieve the mental torture they are suffering. Sin and crime do not pay.

"Cast thy bread upon the waters, after many days it will return unto you." If we do a neighbour a good deed, after many days we shall receive our reward. Judge not your neighbour. That is Christ's prerogative. We should be neighbourly and let our light so shine that others seeing it will envy our works and desire to be like us. If we so live we will certainly lead our friends to the M.I.A.

May the spirit of service and self-sacrifice possess us and not that spirit that prompts men not to do good, for that which prompts men to do good comes from God and that should be our guide as to whose promptings we are obeying, and our reward and wages will depend upon whom we are following.

The spirit of God will not strive with men always and when one is ripe in iniquity God withdraws His spirit and the spirit which does not prompt men to do good controls those who choose to do evil instead of good.

May peace be in the hearts of men and may "self" be replaced by "others" and "My will be done," by "Thy will be done."

May war and self-seeking be replaced by the M.I.A. slogan for this season. "But by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself." (Gal. 5: 13-14)

MANCHESTER DISTRICT CONFERENCE SCHEDULED

The autumn conference of Manchester District will be held next Sunday, October 9th, in the Co-operative Hall, Downing Street, Ardwick, Manchester. Meetings will begin at 10.30 a.m. and 2.30 and 6.30 p.m. President Hugh B. Brown and Sister Zina Card Brown will be in attendance.

The Soul's Fire

By JEREMIAH STOKES

SHE sank back upon her chair, limp, almost prostrate under the spell of high emotion with which she spoke, and buried her face in her hands. Her three opponents, stirred to the height of wrathful indignation because of her obstinacy, jumped to their feet exclaiming, "You're mad, Ann!"

"No, I am very far from being mad," she said, shaking her head resolutely.

"Then you will not yield?" Roger demanded aggressively.

She shook her head again. "No, Roger, I cannot, I will not crush the feelings of my own soul to gratify your spirit of tyranny."

Begin the Story Here

PERSECUTION in the United States followed Joseph Smith and his people through several states, and was climaxed by the death of the Prophet at the hands of a mob. Despite the hardships, however, missionaries were continually being sent out, both in the surrounding districts and to Great Britain. Ann Northrop, an English woman, hears the Gospel, is impressed by the message, and continues to study it despite opposition from her prejudiced husband, Roger. Ann's parents come to add their pleas for her to give up her new faith, and finally Roger tells her that either she must relent or he will leave her. Although almost overcome at the statement, she tells him it is her right to worship God as she sees fit, and that she will never surrender that privilege.

"You little fool," he exclaimed. "You refuse to relent now, but you will, later on, when you have had time to count the cost of your stubbornness. I shall never mention this thing to you again. When you recant, advise me through your parents. And until I get that word, you shall neither see nor hear from me again."

He stalked from the room, fuming with passion.

"Your stubbornness is exasperating," shouted her father; and turning to his wife, he added, "Come, Mother. Let her think it over. She'll come to her senses by and by; and until she does, our decision will stand."

The mental excitement of the controversy had kept Ann's feelings at such high tension that she could not cry; but as soon as the battle was over and she was

alone she gave way, and wept bitterly. Not because of the decision she had made, but because of the price she was asked to pay for the right to think and believe what she felt to be right.

Her tears were interrupted by the voice of the maid. "Mr. Northrop asked me to give this money to you, Mrs. Northrop."

Ann took it. "Did he say anything, Fannie, when he gave it to you?" she asked.

"Not a word."

(Continued on page 634)

What Authorities Say of Liquor and Tobacco

Compiled by ELDER MARVIN J. ASHTON

(With acknowledgments to the Temperance Council of Christian Churches)

“**W**E have found as a result of numerous experiments, that if you take even such moderate quantities of alcohol as a pint of beer, there is some reduction of skill lasting as long as three hours afterwards; while if you take larger quantities, there is greater reduction of skill, lasting a proportionately longer period.”

—Dr. H. M. Vernon, M.A., D.M.

(University of Oxford Research Board)

“**W**HEN I have a good time I want to know about it.”
—Lady Astor.

“**L**IQUOR—that is beer, spirits—is not at all necessary to make a man strong and well—quite the contrary—the old saying, ‘strong drink makes men weak’ is a very true one. It would be simply impossible for a man who drinks to be a Scout. Keep off liquor from the very first, and make up your minds to have nothing to do with it.”—Lord Baden-Powell

(Chief Scout Executive)

“**T**HE world must choose between motor traffic and the liquor traffic. It cannot have both.”—Henry Ford

“**T**HE men I find unable to do the delicate work of budding are smokers. Cigarettes are worse than cigars, and their use by young men is little less than criminal.”

—Luther Burbank,

The “Plant Wizard” of California

“**I**T is to the motorist or the aeroplane pilot that a single glass of any intoxicant may make the difference between life and death.”—Bernard Shaw

“Let's Go To Mutual”

By AGNES P. WALLACE

President of the British Mission Y.W.M.I.A.

GREETINGS to all members and friends of the Young Women's Mutual Improvement Association.

The members of the Mutual Improvement Board hope to bring joy and satisfaction to you all during the season of 1938-39.

Past are holidays and lazy enjoyment of the warm summer days and now we look forward to the time for earnest activity in Mutual.

October is the month to get the wheels turning, to start the winter work of the M.I.A. running along smoothly. The Association has as its objectives the physical, social, moral and spiritual upbuilding of Church membership, particularly of the youth, always including the teachings of religion of the Gospel plan as applied to daily living.



Agnes P. Wallace

Today the people of the world are conscious of personality and character development. No better training in culture and personality development for young people can be found than that which exists today in the M.I.A. The broad and varied programme of the M.I.A. has in it so many interesting elements that some portion of it will contain a genuine and effective appeal to every human heart.

The aim is to teach them their own strength and to evaluate with accuracy their own gifts and the abilities of others. Achievement arouses our young people to intense activity and awakens within them the highest possible ambition.

The spirit of the M.I.A. awakens and gives opportunity to develop gifts in speaking, acting, dancing and writing. It also encourages and utilizes talents in music, art and literature.

Our Heavenly Father has given us many gifts which are just waiting to be developed, so let us pledge ourselves to enrich our lives by the cultivating of the talents we have.

There is no other organization religious or otherwise in which such a large percentage of its members give of their time and talent to the service of others.

The Y W.M.I.A. consists of three groups.

The Bee-Hive department for the youngest girls is unique. Only those who can feel the charm of its symbolism, the dainty loveliness of its songs and sentiments, the joy of its activities can really appreciate it. To one who does not it is merely a

series of "guides" or lessons and requirements, but to one who lives under the spell of the Bee-Hive group, it is a thing of beauty. The out-of-doors work which they do develops their physical, moral and spiritual powers and points their thoughts to God.

Women between the ages of seventeen and thirty-five are active in the Gleaner Girl department. These young women are beautiful in their promise for intellectual development; versatile in their power to initiate and carry forward worthwhile projects; and eager for the many interests that life offers. Part of their programme provides for joint activities with the M Men which these young people conduct themselves.

The Adult department is the other group. Adult education is given careful consideration and affords a stimulating hour of study on this wonderful Gospel Plan. The study course is the "Programme of the Church of Jesus Christ of Latter-day Saints."

Let our actions be loyal in maintaining Latter-day Saint ideals as expressed in the M.I.A. song, "Firm and Stalwart."

The colours of the M.I.A., gold and green, should inspire us on to greater heights with each day. The green denotes growth and progress while the gold typifies the glorious heights to which youth—clean, happy and intelligent—may attain.

The M.I.A. slogan for this year should stand as a marker and guide to all of us to point the way to greater joy, happiness and general improvement. "But by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself." (Gal. 5: 13-14)

This is a commandment from the Lord and if we all keep it to the best of our ability we will mutually improve. M.I.A. brings us closer together in a binding friendship and helps us to understand and know God.

"Let's Go To Mutual."

NORWICH DISTRICT CONFERENCE

THE personality of God and its importance to us was emphasized in the discussion of the falling away and the need for a restoration, which was the theme of the Norwich District conference held Sunday, October 2nd, at the Latter-day Saint Chapel in Lowestoft. One hundred and twenty-five people, of whom 30 were non-members, attended the evening service to hear the addresses of Mission President Hugh B. Brown, Supervising Elder E. Le Verl Barrett, and Elders Milton D. Garfield and Francis A. Paterson. A special musical number was given by the Norwich Branch Choir. District President Frank M. Coleby conducted the meeting.

At the afternoon session, conduc-

ted by Brother Alfred Woodhouse, Norwich Branch president, the following addressed the audience: Elders Blaine D. Cummard, Cyril J. Thorne, Scott R. Clawson, Richard P. Smoot, Hugh C. Brown, President Hugh B. Brown, and Brother Woodhouse. The choir gave musical items.

Speakers at the morning session were Elders Clovis H. Jordan, Lyle M. Ward, Irwin Foster, Howard D. Anderson, and H. Mooper Mortensen, and Sister Zina Card Brown, consulting adviser for the Women's auxiliaries. A vocal duet was given by Sisters Mildred Jennis and Annie Stafford. Brother John F. Cook conducted the meeting.

THURSDAY, OCTOBER 6, 1938

EDITORIAL

An Armistice Without A War

MAKE a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. . . . For the Lord is good; his mercy is everlasting; and his truth endureth to all generations." (Psalm 100: 1-5)

Not since the 11th of November, 1918, has the world breathed such a sigh of relief, or uttered so universal a prayer of thanksgiving as on Friday morning, September 30th, 1938.

The Victory of Peace

WE are deeply grateful as we celebrate the victory of peace; that all who worked for it, all who prayed for it, all who fought for it are alive to enjoy its fruits.

There will be no monuments erected to the memories of heroic dead; there are no songs of battle or of triumph over foe—rather do we honour the heroic living who dared to grapple with the ghosts of war and bind them with the silken ropes of reason.

There are no scars of battle on the countryside, no "crosses, row on row." Rather, do we see the shadow of the cross on which was hung the Prince of Peace, and that cross today is triumphant, for He said, "Blessed are the peacemakers."

A Hopeful Sign

PEOPLE of all nations are realizing that fighting is futile. The world-wide protest against war is a hopeful sign of the triumph of reason.

Thank God our leaders knew the horrors of war and did not give up the fight for peace, but at the eleventh hour snatched the world from the closing jaws of Moloch and saved us from the modern madness of mechanised slaughter.

Not only in the democracies do we find this emphatic revulsion at the thought of war, but the common people of the nations which are today ruled by dictators join with us in praise and thanksgiving for the blessing of peace.

If we believe that government rests in the last resort upon force, that human welfare depends upon military prowess; we believe a lie; to act upon that assumption is to invite destruction of our civilization.

Have we at last realized that after nations have fought until they are exhausted they still must call a truce and at the table of negotiation, resolve their differences. For once we have an armistice without a war.

Thank God For Stout-Hearted Men

WHILE perhaps some in other lands are exultant at their domination; while some may accuse us of truckling to tricksters and forsaking the weak, still we thank God that we had stout-hearted men at the helm who knew what value the world was getting for the price they had to pay.

War no longer represents chivalry and heroes and glory, rather it represents the bankruptcy of political resourcefulness, and the breakdown of human wisdom in high places.

Let us pray that the world may never again be so bereft of imagination, intelligence and leadership as to rush in a frenzy of fear into the abyss of war. Surely a civilization which has the skill to produce inventions that have broken down the barriers of time and space and of geography; surely such a race will not allow its discoveries to become its doom.

The world has grown smaller with our increasing command of material forces. As heirs and guardians of an increasingly common civilization, we must uphold our spiritual standards, we must settle all our differences as though we believed with the Apostle of old that "God made of one blood all nations of men."

A Great Christian Gentleman

CHIEF among those who would not yield to the seemingly inevitable, is that great Christian gentleman, Neville Chamberlain, Premier of Great Britain, disciple of the Prince of Peace.

That he represents the spirit of our democracy and has the full support of his colleagues is evidenced by the publication recently of a "Manifesto of Witness" signed by 178 members of the House of Commons in which, among other things, they declare: "In these momentous days when conflict and anxiety prevail on every side, we wish to bear our witness, for the encouragement of our fellow men, to certain firm convictions gained from, and upheld by, the experience of life.

"We believe in the fatherhood of God. We believe that to those who seek it, God gives guidance and help.

"We believe in the brotherhood of man.

The Hope of the World

"WE believe that the hope of the world is in the freedom brought about by that brotherhood and the practice, in the Spirit of Christ, of truth and justice which it entails."

And so throughout the Empire we thank God for Chamberlain. Edwin Markham's poem to Abraham Lincoln applies today to a new champion of the people:

"When the Norm Mother saw the Whirlwind Hour
Threatening and darkening as it hurried on,
She left the Heaven of Heroes and came down
To make a man to meet the mortal need.

"So came the captain with the mighty heart;
And when the judgment thunders split the house,
Wrenching the rafters from their ancient rest,
He held the ridgepole up, and spik't again
The rafters of the Home. He held his place—
Held the long purpose like a growing tree—
Held on through the blame and faltered not at praise."

—HUGH B. BROWN

THE SOUL'S FIRE

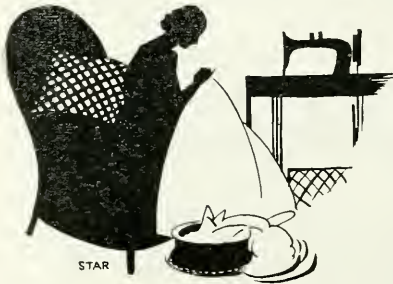
(Continued from page 628)

"Very well, thank you."

Ann counted it. "A little more than four pounds," she thought, "not much, but then surely Roger will see to it that I have more when it is gone." She had some money laid by, savings she was able to put aside from her allowance, but this would not go far toward the support of herself and four children, if it developed that ultimately she and Roger would definitely separate.

"And if he doesn't provide for me," she reasoned, "I shall never appeal to him, not for a single pennyweight, for somehow, some way, I shall manage to get along. I can work, if it comes to that, for I can return to making hats and bonnets even as I did before I knew Roger. I would rather do this and live in peace than to live with him and be forever jangling. Besides, I owe it to my children to save them from the unhappiness of a divided home."

A week passed, then two, three, and four, without a word from Roger. Her parents, too, had kept away and had not written. Then one day a bank draft came, a draft on a bank in London for five pounds, but not a word from Roger.



*"Ann worked early and late
at her trade of millinery."*

As the days wore on, Ann visited with the Harringtons, attended the religious services in which she found consolation, and frequently dropped in to spend a while with her neighbour, Mrs. Robson.

The more she read concerning this new faith and the more meetings she attended, the firmer became her convictions that she had found a type of Christianity that gave her a greater degree of satisfaction than she had ever known before. It gave her consolation. It gave her strength. It lightened her burdens, and through some inexplicable feeling or presentiment, she came to feel that in the end she would be rewarded for her sacrifices and all would be well.

The summer passed, fall and winter came, bringing only a small draft at irregular intervals, with not a line from Roger. Meanwhile Ann set up a humble shop in her home and worked early and late at her trade of millinery. And then one day in March, she received a plain envelope, addressed to her in a familiar hand. Her heart leaped into her throat as she eagerly tore it open, and then as she read her eyes blurred and a deathly faint came over her.

"Ann," it began, "it is evident that you have taken me at

my word, and my word stands. This is the last message you will receive from me. I'm sorry. Goodbye. Roger."

There was no date, no place of mailing. She looked at the envelope, and even there the postmark was indistinct. All she knew was that Roger was alive, that he would send her no more money, that he had terminated all possibility of a reconciliation, and that he intended never to see her again. He had made their separation complete, and now, she was left alone, to think and to worship as she felt inclined; but she must pay the price—a toll that swept away her home and her support and placed upon her shoulders the responsibility of caring for and raising the children. She went into her room, knelt beside the bed, cuddled her babies close to her, wept, and prayed.

Then she went directly to the Harringtons for consolation.

"Come in, Mrs. Northrop, we've been wanting to see you ever since the last meeting a week ago," said Mrs. Harrington, as Ann entered the room.

"And I have been wanting to see you, Mrs. Harrington. Some how I have come to rely more and more upon you. Since my trouble, I have felt the need of some one to lean upon, and you are the one friend to whom I feel I can come and unbosom my heart in perfect confidence and know that you will understand."

"Come now, my dear," observed Mrs. Harrington, as she saw the tears start from Ann's swollen eyes, "you musn't give way like that."

As the two sat, Ann told of having received the final note from Roger. She also went into more detail concerning their last interview; the way he had treated her since that time, and the difficulty she had experienced in getting along.

"The last few days I have felt that I would be more satisfied if I joined the faith and emigrated to Zion with you. By taking my savings and selling my jewelry I could arrange passage for myself and the twins. If I could find some family of Saints here to take Elizabeth Ann and Garry, until I could get to America and work and earn the money to send for them, and have them follow me later on."

"Well, Mrs. Northrop, the truth is that a company of Saints are leaving on the next boat, and we are going with them. The Robsons too will be in the company. We haven't said anything to you about it because we knew that you would be upset and we felt that your troubles were already heavy enough. You hadn't joined the Church; and we didn't want to urge you to do so, knowing the situation with Mr. Northrop."

"Do you suppose I could get a place for Elizabeth Ann and Garry, until I could send for them?" she asked.

"I think such a thing is possible. I wish we had the means to let you take them along, but we are just barely able to pay our own way, and I know that this is true of all the Saints with whom we are acquainted. We shall be glad to inquire, if you wish, and see what can be done about the children."

"I wish you would, and let me know at once."

"We shall have to, because there are not many days left. Suppose you come over day after tomorrow?"

"Very well."

"You don't suppose your father and mother would take them, do you?" suggested Mrs. Harrington, as an afterthought.

"I am certain they would not. Father and Mother never alter a decision once made. I would not give them the chance of refusing me even the slightest favour, after what they have said."

"I would like to have you bring the children and stay with us the last two or three days before we leave, Mrs. Northrop. It would make it much easier for you, and then I can help you with the babies."

"It would help, Mrs. Harrington, and I am grateful to you for your kindness. I really don't know what I should do without your friendship. You are both generous and understanding."

A few days later Ann embraced the new faith and cast in her lot with the Saints—the people Roger opposed and hated.

It so happened that Mrs. Robson found a home for Elizabeth Ann with her brother Jonas Benbow who belonged to the faith, and who lived in the pottery town of Staffordshire, where he operated a small factory, in which chinaware was burned and decorated. In the arrangement, the little girl was to work in the factory for her board and lodging. Little Garry was to live with a Mr. and Mrs. Bolton of Hanley who had recently joined the Church.

When the time arrived for the children to leave, Ann dismissed her maid, with the explanation that she could no longer afford to keep her. What her plans were, she did not tell Fannie

It was with a very heavy heart that Ann selected the various articles of clothing that belonged to Elizabeth Ann and Garry, separated them into bundles, and set them aside to be ready when Mr. Harrington should call to take the children to their destination. It was with fondest memories that she placed her jewelry in a small purse, to be sold for her passage on board the ship, and her transportation by land to Zion.

But painful as it was to make the final preparations for leaving, Ann felt no regrets for the step she had taken. Her soul was satisfied. She felt at peace with God; and she possessed a faith in His promises that gave her the courage to plan ahead, and the strength to undertake the task that awaited her.

"Our doubts are traitors," she would often repeat, "'And make us lose the good we oft might win, by fearing to attempt.'"

Ann had no doubts and therefore she had no fears for the future.

(To be continued next week)

“The Power of God Unto Salvation”

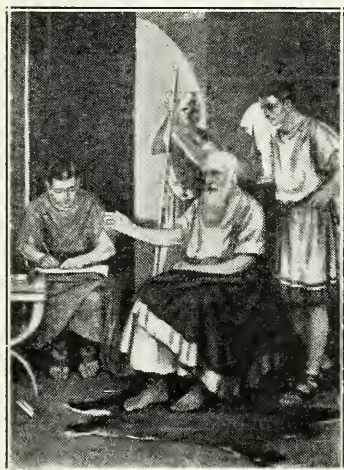
By SISTER BOBBY DAVIES

(London District)

WHAT is the Gospel of Jesus Christ? Paul says in his Epistle to the Romans: “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.” (Romans 1: 16)

There is but one Gospel, there never has been or will be another, it is the Everlasting Gospel, the same yesterday, today and forever. One must not confine a survey to any one dispensation, but comprehend a series of dispensations, related and connected like the links of a powerful chain, extending from the morning of creation down to the end of time. “Mormonism” stands for the restoration of the Gospel in the dis-

dispensation of the Fullness of Times; but it also stands for the Gospel itself as it has been in all the dispensations—as these wonderful spiritual showers are called—when the flood gates of eternity were lifted that the world might be refreshed and receive the will and commandments of our Father in Heaven.



Paul Dictating an Epistle

The Everlasting Gospel is true to its name. Stretching from eternity to eternity it gathers together past, present and future. It is for all men of every kindred, tongue and people to embrace and understand. A creed comprehended by a few could not possible represent Him who died for all mankind. There is only one Saviour and one plan of salvation, encompassing all truths proportioned to man's capacity to receive and to use, with wisdom,

the knowledge given them. The most wonderful things are nearly always the simplest. This is true of the Gospel, whose literal meaning is, “the story of God.” It is so simple a child can understand it, yet capable of using to the fullest limit the powers of the highest human intelligence. It is the most perfect and profound system of philosophy.

All true principles of science are parts of it—broken fragments of the Rock of Truth—or pools caught in the hollows and clefts of Time, when the great flood of Truth during one or more of its earthly visits, swept by on its way back to the Eternal Ocean. All that is uplifting and precious in religion springs from this ancient source of intelligence and wisdom. All through the centuries chosen men have been sent to the

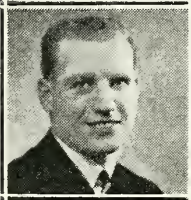
earth bearing the Holy Priesthood, with authority to act in Christ's name. Other good and great men, not bearing that authority, but inspired with a desire to help their fellow creatures, have been sent by God with that amount of truth apportioned to their intelligence and capacity to receive and use in wisdom.

"Whatsoever a man soweth, that shall he also reap." The more we live the Gospel as taught by Christ, the more benefits and blessings we shall receive, both temporally and spiritually. "Ye shall know them by their fruits, for "do men gather grapes of thorns . . . Even so every good tree bringeth forth good fruit . . . wherefore by their fruits ye know them." We proudly ask the world to judge us by our fruits.

The Gospel of Christ is indeed the power of God unto salvation. In these troublous times it is the one safe anchor to which we can unhesitatingly moor ourselves, confident in the knowledge that we shall be safe from all storms and winds that may blow.

From the Mission Field

Departing Missionary—



Elder Horlacher

Elder A. Fred Horlacher, who has laboured in Nottingham and Hull Districts, was honourably released on Wednesday, September 28th, and will return to his home in Dublin, Ireland.

Transfer—

Elder Donald L. Johnson was transferred from Leeds District to the British Mission Office on Tuesday, September 27th.

Arrivals and Assignments—

The following travelling missionaries to labour in the British Mission arrived Wednesday, September 28th, on board the *s.s. Washington*, and were assigned as follows: Elder John A. Stevens (Byron, Wyoming) to South Newcastle District; Elder Richard P. Smoot (Salt Lake City) to Norwich District; Elder J. Weston Shields (Salt Lake City) to Sheffield District; Elder Samuel L. Holmes (Salt Lake City) to the Millennial Chorus; Elder Grant R. Holt (Provo, Utah) to Manchester District; and Elder Robert G. Hod-

son (Provo, Utah) to Nottingham District.

Doings in the Districts—

BIRMINGHAM—A harvest thanksgiving service was held in the Staffordshire Branch Hall in Wolverhampton, on Sunday, September 11th. A display of fruit, vegetables, flowers and other products was arranged by Sisters Alice Moore and Annie Parkes, assisted by Brother George Evans. Branch President John R. Goodman conducted the service. Following this a harvest social was held on Tuesday, September 20th. Approximately 50 were in attendance to participate in the community singing and games, directed by Elder Don C. Call. The products of the display were offered for sale to assist with the branch funds. Sisters Moore and Parkes arranged the social.

BRISTOL—An American broadcast imitation was recently presented to the saints of Cheltenham, which was sponsored by the M Men under the direction of the elders. Supervising Elder Don R. Watkins announced the following programme: Elder Dale W. Ansell sang two vocal solos; Elder Harold L. Allen gave a hill-billy song; a skit, written by

Elder Allen, was given by Elders Watkins, Ansell, Allen and Van W. Green; Misses Gwen and Laddie Wilkins sang a duet; Miss Gwen Wilkins did impersonations; Mr. Dennis Herbert sang "Popeye the Sailor"; and community singing was led by the Wilkins sisters. Singing of the M Men song finished the programme.

A lecture on the fundamental principles of the Gospel, was delivered at the Yoga Institute by Sister Maggie Mavin on Sunday afternoon, September 11th. Elders Paul V. Strebel and Gustaf L. Larson answered the questions of the group following the lecture. Several similar talks and lantern lectures have been presented within the past few weeks to the Institute at the invitation of its president.

IRISH—A cookery night was sponsored recently by the Belfast Branch Relief Society, with a demonstration lecture being given by Sister Agnes Gillespie. Cakes baked were afterwards sold and proceeds given to Relief Society funds.

On Friday, September 9th, at Belfast Branch, a baptismal service was held. The following were baptized and confirmed: Ellen Elizabeth Simpson was baptized by Elder J. Alvin Campbell, and confirmed by Elder Glen H. Grimmett; Violet Mason McKeown was baptized by Supervising Elder Clarence R. Silver and confirmed by Elder John A. Shaw; and Margaret Moore was baptized by Elder Shaw and confirmed by Elder Mac C. Matheson. Sister Ellen Rose, lady missionary, delivered an address and sang a solo. Elder Matheson was in charge of the meeting.

Sisters Dora Ferris and Mary Anderson directed a Primary social on Saturday, September 10th, held in the Belfast Branch Hall. A programme was presented by the Primary children as follows: recitations—Doreen and Mabel McCormick, Ina and Evelyn Dodds, Myrtle Clarke and William Stewart; songs—Elsie Stewart and Jack and Roy Ditty. Sisters Ferris and Anderson provided the refreshments.

On the evening of September 10th, the opening social of the Keep Fit Girls was held in the branch

hall. Sister Agnes Gillespie and officers of the organization were in charge.

The opening M.I.A. social of Belfast Branch was held on Wednesday, September 14th. The Keep Fit Girls presented two short skits; Sister Violet Gilliland gave a reading; and games were directed by Elder Mac C. Matheson, which were followed by refreshments served by Sisters Agnes Gillespie and Elsie Finlay, and Miss Kathleen Ellison. Approximately 75 people were in attendance.

LEEDS — A pre-conference programme was presented to the district at Bradford Branch Chapel on Saturday, September 24th, with 225 in attendance. The Millennial Chorus sang several numbers, and the following items were given between the Chorus presentations: two violin solos by Elder D. Maxwell Butler; a reading by Sister Marie Waldram, lady missionary; two numbers by the Bradford Gleaner Chorus, directed by Sisters May Gardner and Louise Matheson, lady missionaries. A play, directed by Sister Waldram, completed the programme. The following were in the cast: Elders Aldon J. Anderson, Burton S. Miller, D. Maxwell Butler, Phillip L. Richards, Richard P. Evans and Ivan D. Voorhees; Brother Ian Jennings, Sisters Anita Steward and Marie Robersshaw; and Sisters Waldram and Gardner, lady missionaries. President Hugh B. Brown and District President Herbert Walker delivered short talks of welcome to the group. Elder Lowell M. Durham, director of the Millennial Chorus, was in charge.

Clayton Branch held its opening M.I.A. social on Wednesday, September 21st. Under the direction of Sister Marie Craven games and sociability dances were enjoyed. Miss Mildred Gledhill gave a vocal solo, and the Millennial Chorus also sang several songs. Refreshments were served to approximately 60 people by Sister Louisa Dalby and Miss Ada Briggs.

Over 100 members and friends attended the cabaret and dance held for the opening social of the Bradford Branch M.I.A. on Tuesday, September 13th. The Gleaner

Chorus gave several numbers, and other items and skits were presented by the Mutual members. As a means of raising Mutual funds a candy making contest was held among the Gleaners, each box being judged for prizes and then auctioned. Sister Hilda Jennings and Brother William R. Newsome were in charge.

A baptismal service was held on Sunday, September 11th, in Bradford Branch Hall. Elsie Davis was baptized by Elder M. Floyd Clark and confirmed by Supervising Elder Henry M. Taggart; Betty Elkington and Irene Sarah Firth were baptized by Brother William R. Newsome and confirmed by Brother Herbert Walker and Elder Jesse A. Moench, respectively; and Craven Waite and Irene Imeson were baptized by Brother John W. Bradbury and confirmed by Elder Clark and Branch President Allan G. Jennings, respectively. President Jennings conducted the meeting.

MANCHESTER—Dancing and a programme presented by members and friends of the Manchester Branch were the activities at the opening M.I.A. social, held Tuesday, September 13th. Sister Bessie Bowett and Mr. Charles Illsley made arrangements for the party.

NORWICH—Nine people were baptized at a service held in Norwich Branch Hall on Saturday, September 17th. Nora Newhouse was baptized and confirmed by Supervising Elder Orlando S. McBride of Nottingham District; Florence M. Hook was baptized by Elder McBride and confirmed by Elder Lyle M. Ward; Doreen Newhouse was baptized by Elder Francis A. Patterson and confirmed by Supervising Elder Le Verl Barrett; Ethel Hook was baptized by Elder Patterson and confirmed by Elder Scott R. Clawson; Marjorie Steward was baptized by Elder Patterson and confirmed by Elder Cyril J. Thorne; Dorothy Sylvia Daniels was baptized by Elder Patterson and confirmed by Elder Milton D. Garfield. Olga Sewell, Florence Hook and Mary Ann Adams were baptized by Elder Richard B. Mendenhall, and con-

firmed by Elder Thorne, Elder Clovis H. Jordan and Brother John F. Cook, respectively. The meeting was conducted by Elder Barrett, with Elders Garfield and Thorne, and Brother Cook as speakers.

The Y.W.M.I.A. officers for the present season were sustained in a Mutual conference, held in Lowestoft Branch, Sunday, September 11th, as follows: President, Sister May Coleby; 1st counsellor, Sister Alice Lansom; 2nd counsellor, Sister Rosa Tegerdine; secretary, Sister Kathleen Turner.

Lowestoft Branch held its opening M.I.A. social on Tuesday, September 13th, with Mutual officers in charge. A programme was given by members and friends, followed by a fish and chip supper.

WELSH—Varteg Memorial Hall was the scene of the opening M.I.A. social of Varteg Branch, held Monday, September 12th. Brothers Hayden Forward and Harold Thomas were in charge of the programme which included presentations by Sister Ivy Forward, the Boy Scouts, the Branch Quartet and Brother William A. Perry, Y.M.M.I.A. supervisor. Games and community singing were participated in by the group, and during refreshments Mr. Frank Weldon and Mr. Leslie Davies gave various musical numbers. Dancing concluded the evening's activities.

In a hall decorated with gold and green trimmings, Merthyr Tydfil Branch held its opening M.I.A. social and dance on Thursday, September 15th. The following programme was presented: vocal quartet, Supervising Elder Ranald H. Hebdon and Elders Don R. Wheelwright, Ivan D. Miller and Max R. Barber; song and tap dance, little Miss Margaret Bayliss; whistling solo, Mr. Dee Lewis; song and tap dance, Miss Pauline Bayliss; and novelty selections, Mr. C. M. Bayliss. Dancing to the music of the Sunny Hawaiians, and refreshments finished the evening's entertainment. Sisters Florrie Pullman and Ellen Price, and the district elders arranged the affair. Eighty were in attendance.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
13, Wellington Street.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street,
Handsworth,
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
†L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
*L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
Downham Fellowship
Club, between 29 & 30,
Arcus Rd., off Glenbow
Rd., Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Str.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Preston, Lancs:**
L. D. S. Hall,
7, Lords Walk,
Off North Road.
- Raumarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- SKelton:**
Liberal Association
Hall, 13a, Queen's
Street, Redcar-on-Sea
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station

‡—6.15 p.m.

*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

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